

Poetry.

HAST THOU WALKED WITH HIM?

REV. I. MENCH CHAMBERS.

Hast thou walk'd long with the Master
By the paths His feet once trod,
There to learn the secret meaning
Of a life control'd of God?
'Tis in these diviner pathways
Love fulfills the King's request,
And lets fall her benedictions
O'er the needy and oppress.

Hast thou walk'd long with the Master,
As He soothed a troubled soul?
Hast thou felt the Saviour's pathos
As He said to such, "Be whole!"
If thou hast, then thou canst visit
Human sorrows as did He;
Thou canst bind the broken-hearted,
As did Christ of Galilee.

Hast thou walk'd long with the Master,
Underneath a heavy cross,
There to learn with Him the meaning
And the pain of human loss?
Ah, 'tis here we learn far better
What a sacrifice it cost
God's own Son, the Christ, the Saviour,
To redeem and save the lost.

Yonder from the shores celestial,
As of yore by Galilee,
Let us hear the Master calling,
"Child of earth, come follow me"—
Follow as the Spirit leadeth,
In those ways my feet oft trod;
Find therein the path of promise,
Leading upward unto God.

—Reformed Church Messenger.

Contributions.

THE CHRISTIAN PASSOVER.

[Continued.]

I Tim. 2 : 4 ; Matt. 8 : 6, 7, are usually quoted to prove that "will" does not mean "will." When literally translated they mean what they say. The Greek word *thelei* means "wishes," "desires," "wishes all men saved."

In Matt. 8 : 6, 7, "I will come and heal him." *Ego ethone*—"I coming will heal him." Verse 10 indicates that he was on the way when he spake the word. Hence both of these Scriptures are literally true. The very day of Christ's death being plainly foretold by prophecy, he knowing this and told his disciples of it; then to tell them he "will" and "shall" do what he knew he *could not* do is wholly unreasonable. Such desperate means indicates the lack of testimony.

(c) That Christ would earnestly desire to eat a Jewish ordinance, when he knew he could not, is hard to believe. Luke 22 : 15, *margin*.

(d) The *passing over* from the law to the Gospel would literally fulfil the meaning of the word *Pascha*. Heb. 7 : 12. Passing over the ordinances from law to

Gospel; from shadow to substance; from type to anti-type.

(e) The meal Christ ate was on the day that was called the Passover, and was composed of such materials as the Bible, Jewish and Christian history, call the Passover.

If things independent of the lamb, when in preparation, was called "*preparing*" and "*making ready*" the Passover, eating those same things could with the same propriety be called "*eating*" the Passover.

(f) The Passover that Christ said I "shall" "will," and "earnestly desired to eat," was not a Jewish meal but a new and Christian institution.

(1) Christ fulfilled the law (the Passover was a part of the law) when he died upon the cross. Col. 2 : 14.

But the Passover that Christ ate is not yet fulfilled; but will be in the future kingdom of God.

Luke 22 : 15, 16, 18, 29, 30 ; Rev. 19 : 9. Here a kingdom is appointed unto Christians, and all the saints with Abraham, Isaac and Jacob will eat this Passover when it will be fulfilled.

That Christ ate and drank it spiritually when he died is only a handy shift to pervert the Word.

(2) Christ *earnestly desired* to eat this Passover because he was anxious to establish the only ordinance in the Christian church that has its fulfillment when all have gained victory over sin. He never made any such remarks concerning any Jewish rite; not even of the communion. But when we remember he here established an ordinance that pointed to the future kingdom for its fulfillment; where sin will be at an end; victory won; his saints all gathered home with him in glory forever; satan's kingdom destroyed; and the everlasting kingdom of God established. Surely this so filled his heart that he could say with all the force these words can imply, I *earnestly* desire to establish this ordinance before I suffer, because it will be fulfilled in the kingdom of God.

There is as much difference in these Passovers as between day and night.

The Jewish Passover points back to the moral darkness of Egypt. Ex. 13 : 8, 14, 15. The Christian Passover to eternal day. Luke 22 : 14, 29, 30.

Therefore Christ was glad that the old bondage feast was ended, and heartily desired to establish the one that pointed to glory for its fulfillment.

(3) As the shadow of a tree must extend to the tree, and not stop short of it, so this Christian Passover must extend until it reaches its substance in the future kingdom. This is the reason Paul said :

"I MUST . . . keep this feast that cometh in Jerusalem." Acts 18 : 21.

(4) I Cor. 5 : 7, 8 the word Passover seems to refer to both the Eucharist and feast. Careful reading of this in connection with other portions of the word teach that the supper and communion were united together, and that the communion bread was taken during the supper, and the cup after; while thus united the supper and communion have different designs. Mark 14 : 22 ; Luke 22 : 20 ; I Cor. 11 : 25.

(5) Historical testimony. I often wonder how those feel, who become so indignant when we call this meal the Passover, when they read the overwhelming and unanimous testimony of the entire church of the first two centuries; even the testimony of those who were ordained by and communed with the apostles. All these called it the Christian Passover.

I could as reasonably deny that George Washington ever lived as to deny this historical fact.

"The Asiatic Christians . . . celebrated their PASSOVER on the fourteenth of the first Jewish month."

"The rest of the Christians . . . deferred the celebration of their PASSOVER . . . until the night immediately preceding the anniversary of Christ's resurrection from the dead."

"Did Christ when he partook of the PASCHAL SUPPER etc." It is plain . . . that the day on which they were accustomed to hold their Paschal feast was the same with that of which it appears from the Gospel that Christ, whose example it is incumbent on all Christians to follow, celebrated the Passover with his disciples."

Since the time of the council of Nice (325 A. D.) this term (Passover) has, for the most part been considered as indicating that day on which our Savior arose from the dead . . . but by the more early Christians previous to the Council of Nice, another meaning was annexed to it, it being made use of by them to designate the day which CHRIST CELEBRATED THE PASSOVER. *Mosheim Vol. 1. P. 523 to 526.*

After declaring that the early Christians ate a Paschal Supper, that this custom in both the eastern and western churches was maintained for many years, he speaks of the repast as follows: "The early Christians called it Pascha and certainly not without some show of reason, because the external form corresponded very nearly with the Passover of the Jews." Vol. 1, Page 528.

"In the causes or reasons for celebrating this repast the Christians and Jews were widely separated from each other."